



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1731—Vol. XXXIV.

FRIDAY, JANUARY 14, 1921.

PRICE TWOPENCE.

Marylebone Spiritualist Association, Ltd.,

and SUNDAY EVENING MEETINGS at 6-30 p.m. at
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At 6-30, MRS. WORTHINGTON.

WEDNESDAY, JANUARY 19TH, at 7-30, MRS. JEFFERYS.

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SUNDAY, JANUARY 16TH,

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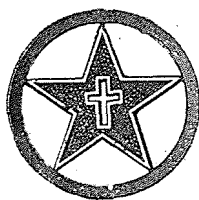
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must strike the even balance and give the world what it asks for, spiritual and material food for thought, for both are necessary. But one thing is very necessary, we must supply proof and facts without teaching, else shall we become even as the Church is to-day, a mansion of exceeding beauty built on sand.

What I Think of "Earthbound."

By "Astrea."

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness. Therefore come out from among them, and be ye separate, saith the Spirit, and touch not the unclean; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, who is Spirit."

In quoting the aforesaid, we are fully aware that all evil is good undeveloped, and that we only realise the difference according to our degree of development, and therefore what may be unclean to one may be clean to another; consequently we fully subscribe to the teaching of the Great Master, who said, "He that doeth a thing knowing it to be wrong, to him it is sin." But we have not been guided to the words used in order to hang a few pegs out on the question of individualism, but collectivism. Whether Modern Spiritualism is an organised body or a conglomerate mass of individuals in the eyes of the world material, the fact remains it owes its origin to the world spiritual, for the movement began in the spirit world, and so it is truly a spiritual movement. The day we exchange our birthright for the mess of pottage, that day will witness spiritual bankruptcy, so in all things we must learn to keep spiritual things spiritual.

We went last night to a local Picture House to witness the pictorial portrayal of "Earthbound." As we sat surrounded by a goodly company of people, we realised that "oil and water never mix," and heard again the words, "Cast not your pearls before swine." Not that there were many pearls, because the whole film was a miserable burlesque, long drawn out (in fact, we nearly went to sleep), and was treated by the audience in many places somewhat hilariously. We could not help thinking that if Spiritualism requires this sort of propaganda to advance the principles for which it stands, then God help it.

And now, sitting in the silence writing, our eye falls on an item in the weekly trade organ of the Cinema, and we read that a certain film producer and his assistants "have been busy these past few days, fathoming all that London has to give upon the interesting subject of Spiritualism. They have attended meetings, seances, and communions with the departed. Their experiences—for they have delved deep into the matter—would provide an interesting series of articles, but the atmosphere that has been gathered together in these exciting and often weird experiences will be put to good stead in the picture version of—(here follows the title)."

There you have it. Producers of films ever out for new stunts, etc., have fastened on the phenomena of Spiritualism, and however much they may claim to treat the subject reverently, to our minds they are holding us up to ridicule when they seek to put upon the screen actual portrayal of life on the other side. We repeat that spiritual things must be kept spiritual. We are not ashamed of being Spiritualists, all our business friends know what we are, and whilst like Paul, we are "all things to all men, if thereby we can win some," yet we love God and the angels too much (even if they are earthbound) to wish to materialise Spiritualism. The only propaganda we need is the message of the spirit world through mediums who must keep themselves between the world spiritual and the world material, being "in the world yet not of the world."

The Editor desires to thank those friends "Thankful," "No Name," and others who made him their almoner to minister to the needy during the Xmas season.

The Divine Providence.

MR. W. H. ROBINSON had an enthusiastic meeting at South Shields the other week, when he discoursed on "The Divine Providence." Opponents of Spiritualism denounced mediumship as a vile thing, yet the Divine Providence proved itself through this agency. It never seemed to strike their shallow enemies that if mediumship existed, it did so by virtue of divine law, and was it not through this divine law that "we received of each other's good?" That they became more in union with others was something more than a fact in arithmetic. Tagore, the Indian poet and seer, said: "We have known that when different personalities combine in love, which is the complete union, then it is not like adding to the horse power of efficiency, but it is what was imperfect finding its perfection in truth, and therefore in joy; what was meaningless, when unrelated, finding its full meaning in relationship. This perfection is not a thing of measurement or analysis, it is a whole which transcends all its parts. It leads us into a mystery, which is the heart of things, yet beyond it—like the beauty of a flower which is infinitely more than its botanical facts; like the sense of humanity itself which cannot be contained in mere gregariousness."

In the spiritual spheres love for one another was the supreme law, and this love influence could be radiated on earth's children and help in their development. There were upwards of twenty-four forms of mediumship, and in healing mediumship the Divine Providence was clearly demonstrated. A medium who knew nothing of any language except English wrote significant Arabic characters. These being translated ran:—

A refined, calm Chamber, the upper Heaven;
Upraised without pillars: to be sought free from distrust,
With doubts cut off: where congregate the smooth, the passing,
The spotless tribes of Allah—extolled be the perfections
Of the All-Beneficent.

The author of these lines, it appears, was "Almondi," a Persian prince, and also while on earth a talented biographer and poet. The world at present was a perfect pandemonium, and the task of the hour was to charge it anew with divine and upraising power. The only way to do this was to get people to live in perfect sympathy and harmony with the second spiritual sphere. Spiritualism would put the people on the path to do this. Without a soul there can be no immortality; without immortality there can be no God; without God there can be no spiritual culture or worship.

Spiritual Counsel.

CULTIVATE your talents assiduously, that eventually you may receive your own with usury. If you are spiritually crippled and lack ability to gather the crumbs that fall from the rich man's table, ask of God, Who giveth liberally and upbraideth not; for He seeketh not to draw from wells without water. All roads lead to the Holy City, but while the goal is assured the King's highway is bright with the accumulated wisdom of the ages, and fragrant with the sanctified experiences of martyred saint and seer. Although the left hand should not know what the right hand doeth, don't grow niggardly for lack of this overseer. Though your barque ride high on the crested waves of tumultuous strife, remember that Arrarat, olive-crowned and immovable, awaits you. If you desire the highest angelic revelations, broaden your mind, for spirit is expansive, otherwise the new wine will burst the old bottles.—E. P. PRENTICE.

THE writer of "Occasional Notes" in the "Isle of Man Weekly Times" recently felt called upon to express his opinion of Spiritualism. He has attended a few meetings and one seance, which latter did not equal Mr. David Devant's entertainment. Hence, the whole thing is a matter of incredulity. The great point is, however, that even in the remote places of the world comment on our subject should be required.

The Passing of the Hell Idea.

A. H. Bain.

SOME of your readers may remember my address published some time ago on "Whatsoever a man sows that shall he also reap." In that address I endeavoured to put before them the two sides of this great question: The Spiritualists' contention that life is a continuous and progressive business both here and hereafter, and that its continuity in the spirit spheres depends on no other conditions but Nature's laws, which continue to govern and direct our state of being on the other side. That "eternal life" is not a gift, or a reward, but man's natural condition, his very own by every fact and circumstance of his being, therefore cannot be withheld from him. That, fortunately, Nature herself had placed the issue far away and beyond the interference of men. That beliefs or creeds, or sacrifice or atonement do not purchase it for us or qualify us for it. Therefore failure to comply with certain man-made conditions cannot rob us of it or affect it in any way.

Eternal life for all is Spiritualism's glad message to man. It has no room or place in its philosophy for the diabolical idea, that because men for any reason whatsoever have failed to fall in line or accept certain teachings with which you are all acquainted, that they are doomed for ever and ever to a hell which the profoundest theologian has not yet been able to locate. This I have always contended is a terrible thing to teach, and an equally terrible thing to believe, and the marvel to me is that in 1921 there are people still to be found who have a lingering, lurking fear that this hell, this abode "of the damned," as the late Rev. Richard Baxter used to be so fond of calling it, really and actually exists. And the amazing part about it is the grip it gets on their imagination. Do not run away with the idea that they view it as a mythical region. No, because hell to millions is as real as London, Paris, New York, Liverpool, Manchester to you and I. To-day, when its position has become untenable, it may be said to be merely symbolic. But I maintain it was not symbolic, and is not symbolic, although in these days accepted as real by a constantly dwindling number of people. I maintain that it was preached as a reality, enforced in season and out of season, as something to be expected which would most assuredly take place. Those of the older generations can recall preachers who were positively at their best, simply revelled in painting pictures of the tortures of the lost. We can only hope and believe, and of course work, so that the day may not be far distant when men will positively refuse to listen to such vile, vicious and antiquated doctrine.

The question which forces itself upon us is how came it to pass that such an idea found birth? How came it to be an accepted theory? How came it to be included in the supposedly inspired writings? And when there, are we to understand once for all that the Fiery Pit, with its quenchless flames, is a Divine creation, deliberately planned in which to torture erring souls human without end? If you are a believer in the absolute inspiration and infallibility of the Bible you will say yes! If it is your belief that the volume of sacred law is definite and unalterable, standing for all time as the direct, full and complete expression of the mind and will of God concerning His creatures, I suppose you must say so. But to me it is past comprehension. I cannot reconcile it with my reason. Every fibre of my being revolts against the bare mention of it, for it is quite contrary to what I conceive to be, and have been taught by my spirit friends to be the case.

You will probably ask, what do I believe? How I account for it if it is not true? It will not startle anyone to-day to be told that the belief gradually crept into early teachings in the same way as many other ideas did, which time has proved to be absolutely wrong. Experience and knowledge, the best teachers we have, have proven many beliefs which were supposed to be irrefutable to be wrong, of which the hell idea is only one.

In passing, let me say that the old heaven idea is undergoing the same change. Witness Dr. Inge's remarks from the pulpit of St. Paul's Cathedral: "There is not the slightest doubt," says he, "that uneducated people do suppose (mark the word suppose) the teaching of the church to

be that heaven is a literal place where God and the angel live; but the average man wants to know what evidence there is for such a place, for he knows enough about astronomy to feel the absurdity of placing it outside or inside the solar system."

"Suppose" the teaching of the Church to be! Why, there was not, and is not, any supposition about it. The teaching of the Church was most emphatic until enlightened minds in the pews refused to accept it. If it is only the uneducated mind which "supposes" the Church teaches these things, it would be interesting if Dr. Inge would tell us what the "educated" view is, and what his own personal opinion is, coupled with that of the Church to which he belongs. I just ask you for the moment to note the change, for within living memory hell, with all its horrors, heaven with its pearly gates, its golden streets, its great white throne, with its seraphims and cherubims, were both taught daily, hourly, from millions of pulpits as being absolutely irrefutable facts. Where are they to-day? Gone. Hell has burnt itself out. It is stone cold. Heaven, in the average churchman's opinion, "we know nothing about, we must wait and see."

How, then, are we to account for the hell idea? Quite easily. It makes no effort on your imagination, nor does it tax your faith one little bit, if you take it purely and simply in the light of history, as a record of the days when the idea was quite in harmony with the spirit of the times. That is to say, that it is man's invention and not God's, as we have been taught. That it found its birth in an age when "an eye for an eye and a tooth for a tooth" was the prevailing passion, and when to get your own back with interest added was the fashion. Both in theory and in practice it is evident it found its conception in the human mind, and we deny or disallow the suggestion that it found its birth anywhere else.

What does history teach? It teaches an exact parallel. It teaches that in the days when hell was at its hottest stage, when it was preached with the greatest fervour and accepted with the utmost fear, that those same days were the days when man's inhumanity to man beggared description—when man's ingenuity was employed in inventing new systems of torture with which to inflict his unhappy victims; the days when men were ruled with and by the rod; when for the smallest or least offences they had to suffer extreme penalty. I say the hell idea flourished then. Is it only a coincidence, think you, that its fires never burned hotter, brighter, fiercer any period in history than during those early days when conflicting sects and creeds were literally struggling in each other's gore for supremacy?

Is it only a coincidence, think you, that when this was at its height the value placed upon human life was at its lowest? Is it only a coincidence that when both Church and State were a seething bed of corruption and iniquity that those were the days of the thumb-screw and the rack, the pillory and the stocks—the days when men and women were huddled together in dungeons, left to starve, overrun with disease; the days when the agonies of their torture were so terrible that there are cases on record where these unfortunate freethinkers conspired to end their sufferings to save themselves from insanity, and ultimate awful and lingering death? Do you think it is only coincidence that just in proportion as man's ideas grew and enlarged, as he gained wider understanding of himself and the universe in which he lived, and the laws which governed and controlled his being, as his beliefs became changed by his mental and spiritual unfoldment, that he should reject this hell idea as being inconsistent, and that from that very moment onwards we can trace a corresponding improvement in his relations with his fellow-men?

Revenge has given place to reason. Torture, once so liberally administered, both mental and physical, is a thing of the past. Men are not in such a desperate hurry to judge and condemn. Men have learned to temper might with mercy, and a saner, more wholesome system of dispensing justice and regulating the conduct of society has permeated the minds of those who sit in places of high authority. This is one of the loftiest and most outstanding changes that can be seen with "the passing of the hell idea." The outgoing of the one has ushered in the other.

The new idea can best be illustrated by the parable of the mustard seed. When once planted in the minds of men,

it grew and grew, spread its branches, so to speak, to the four quarters of the earth, until all nations literally lodge in the branches thereof. Hell, like death, has lost its terrors; it has gone, never more to return.

It is said that in every age men have fashioned their God according to their own ideas of what a god should be like. It is most certainly true that they have invested Him (?) with qualities which were clearly the reflections of their own minds, and on comparing notes we can trace unmistakably the purely human elements in their early stages—revenge, barbarity, spitefulness, united in a trinity which pushed its autocracy to the utmost limits, exacted the utmost farthing. Likewise their God, tinted with the self-same colours and possessed of the same attributes, who would continue to mete out with unthinkable severity throughout an endless eternity the same or worse penalties defaulters had to suffer here. Men have learned that the Great Architect of the universe has been both praised and blamed for things or conditions with which He had absolutely nothing whatever to do. To-day we say that the hell idea which has been so long advanced and has terrorised millions through the centuries, was, and is, a bogey; that it found its birth in the savage, superstitious mind, pictured and preached by interested parties throughout the years as they rolled on, until ultimately, backed by the weight of years of custom, it grew and came to be considered a reality, a necessity.

It has been argued, and is still argued, that there is a hell, for it is not so long ago when I asked a clergyman if he really believed there was such a place, he frankly admitted his disbelief, and when I asked him why he taught it, his reply was, "Because our Church claims it is the only thing which keeps certain people in order." He claimed that it had a restraining and salutary effect upon millions who otherwise would run loose, so to speak, and advocated its retention for that one reason. Here we have a case of a priest preaching week by week what his own intelligence rejects. He stands a self-confessed hypocrite. It makes one wonder how many more there are like him, and to what extent their scepticism goes. What a revelation it would be if we could only see what is at the back of their minds.

I can quite see another human, therefore possible, explanation of the birth of the hell idea, and it is suggested to me by the fact that there exists in society two distinct classes of folk. Folk who are moved or swayed by quite opposite forces. There are those who can be led by quiet, peaceable, sensible means to do the right thing. Others who appear to need the chastening rod in one form or another. For instance, how often have parents, when leaving home for a short spell, said to their children, "If you behave yourselves, I will give you or bring you some little present when we return." Now, in this case, good behaviour was being bought at a price, do you see? And has not the reverse been equally true? When all the penalties imaginable were in store for the youthful transgressor. Now, here, as before said, is a purely human idea, a system with which we are all familiar. The good child is to enter heaven in the shape of toys, sweetmeats or something else equally attractive to the child mind. He has been good for the hope of reward, not for the sake of being obedient or the joy of being good, but for what was to be the outcome. The others, more wilful, more self-reliant and purposeful, had all the horrors of a home-made hell to keep them in order, which more often than not these "horrors" failed to do. Do you see my point?

Now, one is tempted to again ask, Is it a coincidence, or have men been successful from the earliest ages in investing eternal love and wisdom with a practice which is manifestly a human idea, the exact image of what was passing through their minds shown in their actions, a practice admittedly wrong, weak in character through and through, and adopted only by those who utterly fail to gain the end—obedience—by legitimate means? Is it not possible, think you, that thus simply began, then appealing later on a magnified scale, the belief that somewhere "The Black Hole," "The Bogey Man," who was to torment and punish the sinner, really existed? Was it not easy, until education and spiritual enlightenment shed their welcome beams upon man's pathway, dispersing the fog and darkness of his mind, to believe these things? Yes it was, but knowledge delivered him from his fears.

So, whatever else may trouble you as you look forward to your future state, you will be foolish indeed if you allow this barbaric idea to linger for one second in your mind. Relegate it to its proper place—a myth, something that never did and never will exist. The only hell you need is the awakened consciousness of duty unfulfilled, of opportunities lost, of things which might have been, but were not. We shall see things in a different light when the "mists" have rolled away."

Regrets there may be, in fact, sure to be a great many stains which have clung to us and marred our spiritual beauty and delayed our progress. One thing is perfectly sure: in the summerland beyond, when relieved of the weaknesses and temptations of the flesh, those who have had little or no chance to take on their true glory here, they will have it there. Those who passed through earth life unenlightened, untrained, will have abundant opportunities there. Sooner or later the most darkened spirit will arise and clothe itself in new spiritual garments suitable to the new surroundings and awakened state; sooner or later realise oneness with the Eternal; sooner or later join in with the great multitude arrayed in white, the multitude which no man can number, gathered in from the north, south, east and west.

Edison Making Apparatus to Replace Ouija

Delicate Appliance will give Psychists Greater Powers. No Raps or Mediums. Instrument to Do Away with Old Forms of Communication.

In trying to construct an apparatus so delicate that there are personalities in another sphere they may communicate with human beings, Thomas A. Edison has now committed himself to the theory that human personalities survive after death.

"I do not claim anything because I do not know anything about the subject," he said to A. C. Lescarbour, managing editor of the "Scientific American," in an interview published in an issue of that periodical. But he does feel that if such communication is possible it is much more likely to be achieved than by means of "tilting tables and raps and ouija boards and mediums." Of these Mr. Edison is extremely sceptical. In the interview the inventor expresses his belief that man is composed of a vast number of indestructible entities, each of which is a unit. It is possible, he says, that 95 per cent. of these are workers and the other 5 per cent., seated in the brain, are directors.

The interview follows. "Now follow me carefully. I do not claim that our personalities pass on to another existence or sphere. I do not claim anything because I do not know anything about the subject. For that matter no human being knows. But I do claim that it is possible to construct an apparatus which will be so delicate that there are personalities in another existence or sphere who wish to get in touch with us in this existence or sphere. This apparatus will at least give them a better opportunity to express themselves than the tilting tables and raps and ouija boards and mediums and the other crude methods now purported to be the only means of communication."

"In truth it is the crudeness of the present methods that makes me doubt the authenticity of purported communications with deceased persons. Why should personalities in another existence or sphere waste their time in working a little triangular piece of wood over a board with certain lettering on it? Why should such personalities play pranks with a table? The whole business seems childish to me that I frankly cannot give it my serious consideration. I believe that if we are to make any real progress in psychic investigation we must do it with scientific apparatus and in a scientific manner, just as we do in medicine, electricity, chemistry and other fields."

"Now, what I purpose to do is to furnish psychic investigators with an apparatus which will give a scientific aspect to their work. This apparatus, let me explain, is in the nature of a valve, so to speak. That is to say, the slightest conceivable effort is made to exert many times its initial power for indicative purposes. It is similar to a modern power-house, where a man, with his relatively puny one-eighth horse power, turns a valve which starts

00 horse-power steam turbine. My apparatus is along the lines, in that the slightest effort which it intercepts is magnified many times, so as to give us whatever of record we desire for the purpose of investigation. And that I do not care to say anything further regarding nature. I have been working out the details for some time; indeed, a collaborator in this work died only the other day. In that he knew exactly what I am after in my work, I believe he ought to be the first to use it if he were able to do so. Of course, do not forget that I am making claims for the survival of personality. I am not proving communication with those who have passed out of this life. I merely state that I am giving the psychic investigators an apparatus which may help them in their work, just as optical experts have given the microscope to the medical world. And if this apparatus fails to reveal anything of exceptional interest, I am afraid that I shall have lost all faith in the survival of personality as we know it in this existence."

Mr. Edison does not believe in the present theories of life and death. Long ago he turned his back on the various theories and accepted theories because he felt that they were fundamentally wrong.

"I believe that life, like matter, is indestructible," said Mr. Edison, in outlining his theory of life and death. There has always been a certain amount of life on this earth, and there will always be the same amount. You cannot create life; you cannot destroy life; you cannot multiply life. I believe our bodies are composed of myriads of myriads of infinitesimal entities, each in itself a unit of life, which band together to build a man. We have taken it for granted that each of us is a unit. We think of a cat, an elephant, a horse, a fish and so on as units. I am convinced that such thinking is basically wrong. All these things appear to be units only for the reason that the entities of which I speak are far too small to be detected even with the ultra-microscope.

"The question has been raised that if these life entities are so small they cannot be large enough to include a collection of organs capable of carrying on the tasks which I am about to mention. Yet, why not? There is no limit to the smallness of things, just as there is no limit to largeness. The electron theory gives us a reply which is wholly satisfactory. I have had the matter roughly calculated, and have at hand the data of the calculation. I am sure that a highly organized entity consisting of millions of electrons yet still remaining too small to be visible through an existing microscope, is possible.

"There are many indications that we human beings are a community or ensemble rather than as units. That is why I believe that each of us comprises millions upon millions of entities, and that our body and our mind represent the vote or the voice, whichever you wish to call it, of our entities.

Now, let us see why we must be composed of life entities. Supposing you take a finger print of your thumb, in the conventional manner of the police records. Then you rub your thumb sufficiently to destroy the skin. Do you know that after the new skin has formed the finger print on your recovered thumb will be precisely the same as the one before? Yes, absolutely the same, even down to the line and irregularity. I tried it to make sure. Here is a mystery which has remained unanswered until now.

"Of course, you say, it is nature. But what is nature? It seems to me to be such an evasive reply. It means nothing. It is just subterfuge—a convenient way of shutting off further questioning by merely giving an empty answer. I have never been satisfied with the word nature. Now, my answer is that the skin did not happen to grow that way again by accident. Someone must plan the new growth and to supervise it to make certain that it would conform in every way with the old. You do not know just what that pattern is, and so the brain plays no part in the operation.

"Here is where our life entities come into action. I fully believe that the life entities rebuild that thumb with summative care, drawing upon their remarkable memory of all the details. Let us consider an analogy, for the purpose of making my point more clear to you. Supposing a man from Mars came to this earth, and his eyes were much coarser than ours that the smallest thing he could

see was the Brooklyn Bridge. He could not see us. Naturally, he might take Brooklyn Bridge for some natural growth, just as we consider grass, sand, minerals and other things as matters of natural development. Supposing that same man from Mars were to destroy the Brooklyn Bridge, and several years later he happened to find a new bridge in precisely the same design. Would it seem logical for that man to assume that the bridge simply grew again in the same manner and in the same place? Don't you suppose that the Martian would be compelled to assume that some intelligence and guided effort were behind the rebuilding of the structure he had destroyed?

"That is precisely the stand we should take regarding the life entities. Obviously the entire matter is one of conjecture. Perhaps the entities in our bodies are 95 per cent. workers and 5 per cent. directors. At any rate it is the ensemble of all these entities which gives us our physical form, mental properties, personality and so on.

"The entities are life, I again repeat. They are steady workers. In our bodies these entities constantly rebuild our tissues to replace those which are constantly wearing out. They watch after the function of the various organs, just as the engineers in a power house see that the machinery is kept in perfect order. Once conditions become unsatisfactory in the body, either through a fatal sickness, fatal accident or old age, the entities simply depart from the body, and leave little more than an empty structure behind. Being indefatigable workers, they naturally seek something else to do. They either enter into the body of another man, or even start work on some other form of life. At any rate there is a fixed number of these entities, and it is the same entities that have served over and over again for everything in this universe of ours, although the various combinations of entities have given us an erroneous impression of new life and still new life for each generation.

"The entities live forever. You cannot destroy them, just the same as you cannot destroy matter. You can change the form of matter, but of gold, iron, sulphur, oxygen and so on, there was the same quantity in existence in the beginning of this world as there is to-day. We are simply working the same supply over and over again. True, we change the combinations of these elements, but we have not changed the relative quantities of each of the elements with which we started. So with the life entities, we cannot destroy them. They are being used over again, in different forms, to be sure, but they are always the same entities.

"The entities are so diversified in their capabilities that it is difficult to identify their handiwork in all instances. Thus to-day the scientists admit the difficulty of drawing a line of demarcation indicating where life ends and inanimate things begin. It may be that life entities even extend their work to minerals and chemicals. For what is it that causes certain solutions to form crystals of a very definite and intricate pattern? Nature? But what is nature? Is it not fair to even suspect that life entities may be at work building those crystals? They do not simply happen. Something must cause certain solutions always to form certain kinds of crystals.

"Now we come to the matter of personality. The reason why you are Lescarbours and I am Edison is because we have different swarms or groups, or whatever you wish to call them, of entities. After eighty-two remarkable surgical operations the medical world has conclusively proved that the seat of our personality is in that part of the brain known as the fold of Broca. Now it is reasonable to suppose that the directing entities are located in that part of our bodies. These entities, as a closely knit ensemble, give us our mental impressions and our personality.

"I do hope that our personality survives. If it does, then my apparatus ought to be of some use. That is why I am now at work on the most sensitive apparatus I have ever undertaken to build, and I await the results with the keenest interest."—"THE NEW YORK WORLD."

—♦—
You cannot build a reputation on the things you are going to do.—JAMES J. HILL.

I am always for the man who wishes to work.—ABRAHAM LINCOLN.

Founded November 18th, 1887.

THE TWO WORLDS.

THE PEOPLE'S POPULAR SPIRITUAL PAPER.

Price Twopence. Postage One Penny.

ISSUED EVERY WEEK BY

THE TWO WORLDS PUBLISHING COMPANY LIMITED

AT ITS REGISTERED OFFICE,

18, CORPORATION STREET, MANCHESTER,

WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSED.

SUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.

One Year, 13s. ; Six Months, 6s. 6d. ; Three Months, 3s. 3d., Post free.

Editor and Secretary - ERNEST W. OATEN.

To whom all communications should be addressed.

Cheques and Drafts should be crossed "—" & Co., and made payable to THE TWO WORLDS Publishing Company Limited.

Bankers: The Union Bank of Manchester Limited (Corn Exchange Branch).

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS.

Editor will not undertake to be responsible for any rejected MS., nor to return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, JANUARY 14, 1921.

Religion and Heresy.

TOLERANCE is the amalgam which unites in bonds of mutual respect men and women who differ widely in their opinions. Religion has always been the nest and harbour of intolerance because it placed conformity to certain dogmas before honesty and conscientiousness. The recantation of Galileo is but a typical instance. With his lips he conformed to the requirements of a creed and denied his honest convictions, whilst on leaving his persecutors he was able to mutter "But still it moves." Any system of religious thought which causes a man to be false to his deepest conviction of truth and right is pernicious and degrading.

It is our privilege and duty to so present the truths of which we are convinced, that they shall appeal to the reason and intuition of our fellows, and win the assent of their matured judgment. Facts and arguments, appeal and persuasion, are all methods to this end, and should be wisely used, but they are but means by which honest conviction, based upon judgment, reason and intuition, may be born within the mind. We shall be told, of course, that human judgment is fallible, but we are faced with the fact that no other is available. References will be made to the sacred scriptures, but modern research goes to show that these revelations are similar in type and origin to those of to-day. They are received from human beings—themselves fallible—who, despite their larger vision and wider knowledge, are only a little less ignorant than are we.

There is, perhaps, one difference. These ancient records have come down to us through the ages, and have been sifted and winnowed by experience, so that the best only amongst a large number have survived, whilst the flood of spirit communications of to-day contain a vast amount of piffle which time will allow to die. One has but to read the Apocryphal New Testament (the discarded books of the Canon of Scripture) to realise that only time, human judgment, and careful selection have given us a body of scriptures which, often crude and trifling, nonetheless contain sufficient sound teaching to make the whole worthy of perpetuation.

Men may talk of the fallibility of spirit communications, but the fact remains that infallibility is nowhere to be found. That in fact if an infallible body of truth were given to fallible man, he could neither rightly interpret it nor hand it on unpoluted. To-day the belief in an infallible revelation no longer occupies a place in the mentality of any sane man. It may still linger in a few backwaters where the mind has been choked by theological stuffing, but even in these few cases there is a mouldering process at work amongst the dry bones, and the rising generation will see its extinction. To a far greater extent

than is generally admitted, the growth of Spiritualism is responsible for the change.

Medieval theology proclaimed that final truth had been revealed, and it was the place and purpose of religious organisation to command conformity and assent by men. There could be no two opinions. The revealed truth was there, and all men must conform to its requirements. Modern thought looks upon truth as something yet to be discovered, and upon present knowledge as a mere fragment of the ultimately knowable, and thus places upon man himself the duty of becoming a searcher after truth. One of the most spiritual of all commandments, there is "Thou shalt search for truth in every department of being, and shalt not cease thy search whilst life lasts." The measure of truth known to us must, therefore, be relative, for the contents of any vessel must be proportionate to its capacity.

Looked at from this point of view, we see the absolute folly of the chief requirement of medieval theology. Its object was to secure conformity in thought and assent. There could be no reason for differences of opinion. To we realise that differences of opinion are requisite for the attainment of truth, provided only that human fallibility be frankly acknowledged and a basic spirit of human tolerance be exhibited by all.

It is not necessary or desirable that all men should think alike. Honest differences of opinion are healthy, provided each will at least examine the viewpoint of his fellowman, and each be honest in his endeavour for mutual service. It is the growth of such an attitude of mind which has seen the death of the heresy-hunt. The modern concept allows those who think similarly to labour together in the establishment of their convictions, and enables them to be kindly and considerate to those who honestly hold other opinions.

In the ultimate, we believe that every man's religious convictions would be unique. That every man should have a spiritual concept of his own, forged on the anvil of experience, polished by matured judgment, and ornamented with the urge of his deeper spiritual nature, and the holding and practice of such conviction that he should allow to each human soul equal liberty to that he possesses. That his love for humanity, which is another (and necessarily lower) aspect of his love of God, goodness and truth, should compel him to refrain from using his knowledge or opinions in the persecution of his fellows.

When we attain to this attitude life will become a sweeter thing and truth a holier one to us. We are sometimes asked by our correspondents, "If I become a Spiritualist, what am I to believe?" Our invariable reply is that Spiritualism is search, not a rest house. That it is not always wise to accept anything without evidence, that experience must determine opinion, provided always that a search for truth has been faithfully conducted. True it is that most Spiritualists have, as the result of their search into psychic phenomena, come to agreed decisions upon certain great principles, decisions which enable them to work together in bonds of mutual service. It is well, too, that these should be defined. What is to be our attitude towards others? There are some who accept doctrines and ideas which they have culled from other sources or brought with them as the result of early training.

Convictions, honestly held, concerning reincarnation, predestination, substituted atonement, etc., spring quick to the mind. In so far as these ideas have just been accepted at their face value as the result of suggestion by reading or repetition, they are, we think, worthless, but in so far as they are the result of matured independent and personal thinking, in so far as they have been tested in the light of experience, and have been rationally arrived at, we receive that they may have a relative value to the individual in the present state of his development, and it is no part of a Spiritualist's duty to accept them on the mere statement of someone else, or to persecute the holder of such opinions.

Let us realise that in the light of fuller and broader experience it may be necessary to-morrow to discard even opinion we hold to-day. Nothing can be final to growing minds, and whilst opinion should not be lightly changed yet he who follows truth for truth's sake and not merely for the sake of popularity or comfort, will continue

search for truth while life shall last, prepared always to jettison the cargo of his present-day convictions if and when it can be shown that they rest upon an unstable base, and provided that a more valuable cargo may be found.

Over and above it all there is in the human heart, expressing itself in multifarious forms and under many names, a deep and abiding conviction that the universe is sufficient for its purpose, and that, though we are battered down under the closed hatches of mortality, the ship of life is sailing o'er a charted sea, that eternal purpose stands at the wheel, that the compass of truth is true to the pole, and that sometime, somewhere we shall emerge upon some radiant shore suffused with the sunlight of eternal love, and that all that is now hidden shall presently be revealed. Such a conviction makes the optimist, and to the optimist all things are bright with promise. Meanwhile, we will remember that the only important thing about life is the living of it, and all opinions and concepts which help to full, happy, efficient living, free from bickering and discord, and which knit men together in the bonds of co-operative service have their legitimate place in the economy of human growth and development.

CURRENT TOPICS.

Do You Believe in Fairies?

GREAT interest is being taken by a number of the daily papers in the photographs of fairies alleged to have been taken by Miss Elsie Wright and Miss Frances Ealing at Cottingley Beck Wood, near Shipley, Yorks., and we hear that the Bradford Branch of the Society for Psychical Research is to make investigations on the spot and attempt to take photographs. We have no knowledge of the fitness of any of its members for the work, though we are told that "if the published photographs are 'fakes,' the members will have no hesitation in exposing the fraud." We do not know just what this means, but we presume that if the self-appointed committee do not obtain similar results, that will be evidence of "fake." Oh dear, us!

Combining the Incompatible.

How in the name of common-sense the failure of one person can be made to invalidate the experiment of another when the same conditions cannot be presumed is a matter that only a psychical researcher of the argumentative type can explain. It is interesting to know that a Spiritualistic seance will be held in the woods before the experiment is tried. This is too funny for words. We shall hear next of someone going fishing with a pack of hounds in full cry, and if the angler doesn't catch fish that will be evidence that Isaak Walton was guilty of faking. When will people learn that a chemist must act in accord with the laws of chemistry to obtain exact results, and a psychical researcher in accordance with the laws of psychic life. Just what is the connection between Spiritualistic seances and fairies is a very moot point.

Is Religion Decadent?

IN the course of a lengthy correspondence on this subject in the "Nottingham Guardian," Mr. J. Fraser Hewes contributes a pithy letter. After alluding to the tremendous amount of cruelty to animals which is officially allowed or "winked at" he adds, "We want ministers of religion who are in fact leaders of thought, with moral courage to denounce sin, and who, in their own lives, set an example of manly uprightness. In a word, the great need of mankind to-day is the religion of conduct. It is the religion of belief which has led up to the present irreligion. The religion of belief has produced smug self-righteousness, and the decay of everything manly in religion. Religion is natural to the race and cannot be extinguished, though it may suffer serious setbacks."

More Publicity!

THE "Pall Mall Gazette" has opened its columns to correspondence on the subject, "Is Spiritualism Humbug?" Mr. Arthur Lynch contributing the first article and taking an affirmative. This elicited a stately and well-reasoned

reply from Viscount Molesworth, who says that after groping in the darkness of materialism his eyes were at length opened by revelations from beyond the veil. He further testifies: "I was privileged to hold communion with my son shortly after his earthly life had ended. . . the messages were received entirely through the mediumistic powers of the home circle. I am absolutely convinced that nothing but good can come from a serious study of Spiritualism."

And a Rejoinder.

THIS testimony is followed by a virulent and abusive letter full of uncharitable epithets from Rev. A. E. Clarke, M.A., in which not the slightest attempt is made to consider the subject. Spiritualism is opposed to Mr. Clarke's pet theories, and that is sufficient. We expect a different temper from ministers of religion. To call people names because their opinions differ from yours shows a petulant intolerant and spiteful disposition, the very opposite of that of the "Man of Nazareth." We can, however, agree with even Mr. Clarke on one point, viz., Missionaries would be better kept at home. That's quite true—when abroad they merely ferment international trouble. Mr. Clarke tells us that the Christian dead are "blissfully unconscious till they awake in the morning of the resurrection." But we fear that this gentleman is too soundly asleep spiritually to awaken even then.

One of Nature's Gentlemen.

Memorial to the Late Councillor J. T. Ward.

IN the presence of a crowded congregation at the Spiritualists' Temple, St. Peter-street, Blackburn, on Sunday evening, Dec. 26th, tribute was paid to the life and service of the late Councillor J. T. Ward, formerly President of the Society, by the dedication of a new rostrum and the unveiling of a marble tablet (attached to the front of the rostrum) bearing the following inscription: "In sweet remembrance of John Thomas Ward, for many years President of the St. Peter-street Spiritualist Church, who passed to the higher life on the 26th April, 1919. His religion was to do good; to serve humanity his highest aspiration."

Mr. R. Wolstenholme, President of the Society, who performed the ceremony, said they had met to pay homage to the memory of one of Nature's noblemen. For over 40 years he had been proud to call Mr. Ward his friend. In the early days of their acquaintance Mr. Ward had just come into the Spiritualist movement, and being convinced of the truth of Spiritualism, he preached his new gospel in season and out of season. "He never tired" (continued Mr. Wolstenholme) "in his work of proclaiming the fact that death does not end all, but that in a world suitable to its new condition the spirit lives and enjoys a conscious existence; and that under certain conditions the spirit can hold communication with its friends still in the body." For over 40 years John Thomas Ward carried the banner of Spiritualism, and never during all that time did he by word or deed tarnish the banner he bore. To be a servant of the spirit world was his chief desire; to carry the message, "There is no death," was his chief delight. Manfully he took his place in the army of workers for Spiritualism. To the end of his life he steadfastly carried on that work, and we cannot raise a nobler memorial to our ascended brother, or better show our appreciation of his great services, than by working for the movement with which he was so prominently identified. With his removal another of the 'Old Guard' has gone, gone to reap the reward of his faithful labour, gone to participate in the joy of that spiritual state for which he was so well prepared, and he has left us a rich legacy in the remembrance of his virtue, his honour, his services, and his truth. In addition to his work for Spiritualism, the work he did for temperance and for the betterment of the lives of the people is well known to all of you. Standing by the graveside on the day of the funeral, a woman who had come, along with hundreds of others, to see his body laid aside, used these words, "The poor will miss him." His religion was to do good; to serve humanity his highest aspiration. May we who remain strive to emulate the good deeds of our friend,

WANTED A SOUND PHILOSOPHY.

SIR,—I read with interest and sympathy your correspondent's letter on the above subject. I said to myself, "Here is a brother thinker calling up and struggling with the deep problems of existence." I certainly think it a merit, and not a sin to doubt and ask questions. When your correspondent believes in brotherhood, duty and conscience, and is seeking and asking for light, wanting a sound philosophy, he is certainly deserving of attention and response.

The position of Mr. Stott is somewhat peculiar. He is an Atheist with good moral ideals. He is a philosophic materialist, and yet believes in a spiritual world. He claims spirit guides, and affirms that "a school of thought has been established by my spirit friends," and they do not object to criticism. By criticism I mean the friendly appreciation of the true as well as the realisation of mistakes or error.

Your correspondent already has a philosophy as all men will have. Our philosophy may be crude or false, but consciously or unconsciously all men accept some philosophy or explanation of the facts of existence. Our friend apparently is not satisfied with the philosophy which hitherto has received his assent. Certain analetic judgments have received his sanction.

"What has been, has been; what is, is." Now, why they should be called the philosophy of the Atheist is not apparent, for the Theist and the Pantheist can readily accept them without demure. The same may be said of the axiom, "Everything that is, is so, because, under the circumstances it could not be otherwise." That is but another way of saying that "similar causes in the same relations will always produce the same effects." I take it that is sound philosophy, and I find myself in agreement with our sceptical brother.

Mr. Stott says, "Religious Spiritualists base their belief on the Fatherhood of God and the brotherhood of man," and further, he says, "The brotherhood of man I accept, because it is a possibility, but the Fatherhood of God I cannot accept until I am convinced that God is."

Now, I am inclined to think that Mr. Stott here does less than justice to himself. When he afterwards writes about what is the plain duty of doing one's best for his less fortunate brethren. Brotherhood, after all, is more than "a possibility," is more than a sentiment; it is something to be DONE.

Now, we come to something very clear and definite, "In whatever way the idea of a God-head is examined we are always faced with the fact that only things have consciousness and intelligence." Alongside this generalisation an illicit assumption has crept in. Are we warranted in going beyond the evidence, and saying our experience is the measure of possibility and reality? Mr. Stott seems to me in the above sentence to assume as true that human perception is the measure of objective reality, that man's mind is the measure of the Universe. It is neither legitimate nor philosophic to limit the infinite variety of existence. I ask Mr. Stott to bring his mind to bear on this, the legitimate limitations of human philosophy.

Mr. Stott further says, "We shall continually keep finding things out until we get to the absolute ultimate basic principle." When you have traced to the ultimate principle, guided by the principle of causation, you go from effect to cause, and your ultimate principle is the last cause you come to analetically. You can go no further in your steps of causation. Your faculties cannot limit the beyond. Guided by modern science, matter has become merely unconscious centres of force, and our whole idea of force is derived from our consciousness of power to act on surrounding circumstances. It has a mental—a psychic origin. Guided by psychological science, we come to the continuity of human individuality, the continuity of individual life beyond the grave. We come to a spiritual world. "Whatever is, is." The spiritual world, like the physical world has had an origin. The spiritual world has been caused by the ultimate spiritual principle. Its author is God.

The propagation of living animals is subject to the variety of causation. Many lives arise from pro-creation, but living things are also brought about by division, individualisation. A part of the Divine substance or principle

is incarnated in each individual ego. Now, we are sons of God, and sonship implies Fatherhood.

The ultimate is, the Fatherhood is, the moral ideal and it is our privilege to make the moral ideal real in our own life. What does Mr. Stott want? What does he mean by a God declaring itself? Is he asking that the beauties of nature shall be blotted out? If the ultimate were visible to our eyes, could anything be seen? The vision of the ultimate would blind us to anything else. A single yard of blue sky, visible, would be the ultimate, and reason would say the limited could be God.

Without saying emotionally there is "Something," but saying it intellectually, we just take up the position of the intellectuals. That is the position of every serious thinker. Theists, Atheists and Agnostics all say "There is something." I suggest that a spiritual ultimate will be the origin of the universe; the origin of life; the origin of consciousness and intelligence; and a materialistic does not. For the teachings of etheric science tell us that matter has been derived from ether. Matter cannot be an ultimate. I have sympathetically gone through the main points of Mr. Stott's letter, and here suggest materials for a sound philosophy. SETH ACKROYD

AN APPEAL.

SIR,—Will you kindly allow me a short space in your worthy and interesting paper. As I am a constant reader of THE TWO WORLDS I often feel it a pity and a drawback that I never find any mention of our doings here in this noted old city, Bangor, North Wales.

Some five months ago a lady medium by the name of Miss Nellie L. Moya came to stay in our midst, and at that time, thanks to her great and untiring efforts, she led a good many families, besides individuals, towards light. Personally I am only too glad with the rest of my family to bear witness to the wonderful possibilities made able through Spiritualism. There are a great many more entire families, who have had the same experience who would gladly contribute their evidences in support of this great religion—the only religion that is able to give entire satisfaction to its seekers, the seekers of truth, reality, and not fables and fiction.

Now, I wish to draw your serious attention to the burden of my letter, that is, that we are left entirely to ourselves without the aid or protection of anyone who would be able to stand up publicly and defend our cause among the people of Bangor. On January 2nd, 1921, the Bangor Brotherhood held their fortnightly meeting at the local Catholic priest, Father Quinn, who chose "Spiritualism" as the subject of his discourse.

The rev. Father wisely kept and steered his discourse clear of the great principles of Spiritualism, and satisfied himself and his hearers by basely denouncing and attempting to impress on their minds some dangers they were not to if they would embrace Spiritualism, as it is all the influence, and has its origin in the devil. Quite naturally he was loudly applauded by the ignorant class that gathered together to listen to him, and the best they could do was to cast insults at those that have already embraced Spiritualism, and who are faithful to their convictions.

Now, we here in Bangor are entirely at the mercy of our enemies, and subject to every sneer and contempt. We firmly believe that the day is not far off when our persecutors will have their eyes opened, through some ability, able to stand up and lay before the people the facts that will convince them that there is reality in Spiritualism.

As Bangor is noted for its universities and colleges, and consequently its population is made up of very intelligent men and women who are eager to get to the root of the great truth, it would be taken up with fervour and interest, should any gentleman of ability, as I said before, pay us a visit and deliver an address at one of our public halls. He would have an audience of intelligent men, eager to have Spiritualism revealed to them in the proper light. Trusting these few words will be the eye of some good Samaritan who will take this to heart and pay us a visit, which would undoubtedly bear fruit.

REPORTS OF SOCIETARY WORK.

Ordinary Reports, to ensure insertion must be confined to accounts of Sunday meetings only, and must not exceed 100 words in length. Use post cards. Reports must reach us by first post on Monday morning. Accounts of afternoons are excluded.

Prospective Announcements, not exceeding 24 words, may be added to reports if accompanied by six penny postage. Longer notices must appear in advertisement columns.

Special Reports, to ensure insertion the same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged at the rate of 2d. per line.

Important: No special or Ordinary Reports two Sundays old will be accepted.

In all cases where the address of the meeting place does not appear in a report, it will be found in the Form Guide.

Special Reports.

100 words are inserted free. Above number a charge of 2d. per line is made. Send stamps with your report.

COVENTRY.

Lockhurst Lane Co-op. Rooms, Sunday, Jan. 9th, Mrs. Minney, of Birmingham, gave a very inspiring and splendid messages. In the evening, with our President, Mr. E. J. Pulham, in the chair, we had a service remembering. It was Mrs. Minney's first visit to Coventry, and the large audience assembled we had to have her with us again.

DONCASTER.

Sunday, January 2nd, at the Wesleyan Spiritualist Society, Woodhouse, the services were conducted by Mr. Ward, of Hull. In the evening memorial service was held for Mrs. E. J. Ward, who passed to the higher life on Monday, December 27th, 1920. She was a very old member of the Society in former days, and had lived some time at Earlestown, near Doncaster. Several old members of the Society helped in the meeting. The service was very impressive. Good congregations.

MANCHESTER : LONGSIGHT.

held a very successful watch-service to usher in the New Year. Mr. W. J. Grindley presided. The service was begun with clairvoyance by Mr. Brennan, whose delineations were readily recognised. This was followed by songs and solos by Mrs. Thomas, Mrs. Law and Mr. Thomas. When the bells rang the old year out and the new year in Mr. Thomas came in, and in a choice address, wished all present a happy New Year, and with a few words from the President a pleasant meeting closed.

MANCHESTER : MOSTON.

Sunday, Jan. 2nd, we held our services in the above church, available seat being occupied. The splendid manner in which the children went through their lessons, etc., it has given us fresh incentive to find another vineyard wherein to propagate the truths of Spiritualism. The above church has been entirely voluntary during the past few years, and to all those who

have helped to make it a success through loving service, the committee and members beg to tender their best thanks and appreciation through the columns of THE TWO WORLDS.

LONDON : LEWISHAM.

A SERVICE was held on Sunday, Jan. 9th, in memory of our sister, Mrs. Stennett, late secretary and treasurer, who passed away on Dec. 22nd. Miss Violet Burton occupied the platform, and her address was full of spiritual thoughts helpful to all. Solos were sung during the service by Mrs. Secker and Miss Jones. Some of the writings, prose and poetry, of Mrs. Stennett were read at the service. It was a kindly action much appreciated, which prompted the printing and distribution to members of four of them.

LONDON : N.L.S.A.

THE above Society brought a most successful year to a close with its usual social and dance, the Lower Hall being filled to its utmost capacity. Many excellent musical items and recitations were interspersed with several novel guessing competitions. The New Year was ushered in by a few minutes silence, after which Mr. E. J. Pulham, President, offered a most beautiful and stirring invocation.

On Sunday, Jan. 9th, after the usual smorning service, a special naming ceremony was conducted by Mr. Pulham, and the name given of Raymond Camille Bowers to the child of one of our members. Mrs. Pulham clairvoyantly saw several spirit friends who informed her that the spirit name of the child is "Victory." A large number of members of our church were present at this moving ceremony.

WOOLWICH & PLUMSTEAD.

THE A.G.M. of the above church was held on Thursday, Jan. 6th, under the new constitution submitted by the S.N.U. Marked interest was shown by the large attendance of members and friends. Special seating arrangements were made for non-members at the invitation of the committee. The principal business of the evening was the presenting of the Balance Sheet and Annual Statement. On the year a profit was shown of £29, of which £16 16s. had been spent on stock. Propaganda work for the year had realised a profit of £19, and a large number of new members and enquirers. The election of officers resulted in the following: President, Mr. E. A. Fidler; vice-president, Mrs. E. Peeling; treasurer, Mrs. A. Danvers; secretary, Mr. A. J. Hercombe. A hearty vote of thanks was given to all the retiring officers. A few remarks from the President saw the closing of the most interesting meeting held at Plumstead.

PLYMOUTH.

At the Spiritualist Church, Kent Unity, Stonehouse, during the last fortnight, we have had the pleasure of the services of Mr. John R. Hilson, from St. Paul's State Spiritualists' Association, of Minnesota, U.S.A., who has worked with us in the spreading the truths of Spiritualism by giving trance addresses and seances, in fact, real spiritual revival meetings, for the good Cause of Spiritualism, with the help of Mrs. Joachim Dennis, President, who gave spiritual visions which were all recognised, and many were convinced and are joining our church. The chairmen were Messrs:

H. Pearce, Sleeman, Prout and Arnold. The choir rendered solos and anthems, which made the services very bright.

NUNEATON.

Mrs. BAILEY, of Wolverhampton, was our speaker on Sunday, Jan. 9th, afternoon and evening, and took for her afternoon address "They came to guide and mould us." In the evening the subject was "What is this faith?" At each service most inspiring addresses were given, which were listened to with deep interest by large audiences. Afterwards clear descriptions were given, all being recognised.

PERTH.

A PROPAGANDA meeting under the auspices of the First Progressive Spiritualist Church, was held in the Wattsdown Workman's Institute kindly lent on Sunday, Jan. 2nd. The pastor, Mr. Allen Knight, officiating, gave an uplifting trance address on "The agony of Gethsemane" which greatly impressed all present. This is the first of a series of services which we intend to give in the outlying districts, and we feel that our truths only require to be brought before the public in this manner to make Spiritualism a great power in these parts. A splendid solo was rendered by Miss Gweneth Morgan and Mr. J. A. Kinsay very ably performed at the organ. Clairvoyance was given by Mr. Allen Knight and Mr. Hugh Owen Price, all of which were recognised. The spacious hall was well filled by an appreciative audience, and the direct outcome of this service has been the means of winning many to our Cause.

MEETINGS HELD ON SUNDAY, JANUARY 9, 1921.

BARRY, Atlantic Hall. — Mr. A. Stark gave an address on "Spiritualism and its critics," showing up the insincerity and ignorance of some of our opponents. Mr. Copeland presided.

BEDWORTH. — Afternoon, Mrs. Pears gave an address on "The angel's mission," also clairvoyance. Evening, a service of songs was rendered by the Lyceum leaders and scholars, entitled "True Briton." Mrs. Pears gave the connecting reading.

BIRMINGHAM. — Morning and evening Mrs. Jamrach addressed the congregation. Good clairvoyance.

Small Heath: A grand re-opening was taken by Mr. A. J. Walker, of Wolverhampton, his address being very good. Also clairvoyance.

BRIGHTON, Athenaeum Hall. — Morning and evening services conducted by Mrs. Gladys Davis, of South Africa. Good and appreciative audiences.

BRISTOL, United. — Morning and evening Mr. Woodland, of Cardiff, gave very instructive addresses. Mr. Taylor followed with clairvoyance. Mr. Pritchard presided.

Clifton: Very able address delivered by Miss Mary Mills to a large audience, followed by well-recognised clairvoyance.

CARDIFF, Central. — Mr. and Mrs. Alexandra, of Penarth, occupied the platform. Address delivered by Mr. Alexandra on "How to develop Spiritualism," after which clairvoyance was given by Mrs. Alexandra. Large attendance.

EASINGTON LANE. — Address and clairvoyance was given by Mr. Wright, of Chester-le-Street. Mr. Gordon assisted at the organ. Mr. Meek presided.

EASTBOURNE. — Mrs. A. M. Bull conducted both meetings, also floral services. Well attended congregations. Bright and cheery service.